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for many a man in the way of saving his soul and keeping up his nerve, the quiet library hut, where he browsed among the open stacks and sat undisturbed in the alcoves, did do.

Heart Break House. By *Bernard Shaw*. Brentano's, New York. Pp. 294. \$1.75.

This book includes six plays and playlets by the Irish iconoclast, some of which, for prudential reasons, were not brought out during the war. The play which gives title to the book is preceded by a characteristic preface disclosing the mood with which the playwright and Shavian philosopher enters on the period of reconstruction and "peace." The preface and the play aim to picture "cultured, leisured Europe before the war," at a time when in international relations diplomacy had become "a boyishly lawless affair of family intrigues, commercial and territorial brigandage, torpors of pseudo-goodnature produced by laziness, and spasms of ferocious activity produced by terror." Determinism, Calvinistic and scientific, derived largely from England taught Prussia a religion and ethic which she learned so well, that Great Britain had to destroy Prussia to prevent Russia destroying Great Britain; and the result has been that each has destroyed the other "to an extent doubtfully reparable in our time." Mr. Shaw admits that much that he said during the war was of a kind of utterance due to hyperaesthesia; and the reader will conclude that he has not wholly recovered, if this collection of plays is an accurate register of his mind now. The American policy of dealing with critics of the war is described as "Raving lunacy"; and no one in the United States is believed by him to have lost a night's sleep over the contest. As one who supported Great Britain in the effort to defeat Prussia he admits that the change "from the wisdom of Jesus and Saint Francis to the morals of Richard III and the madness of Don Quixote was extremely irksome," and also ruining to his character. Few persons, he argues, among either the civilian population or the combatants had any "adequate conception of the war and its political antecedents as a whole in the light of any philosophy of history or knowledge of what war is." War, he claims "puts a strain on human nature that breaks down the better half of it, and makes the worse a diabolical virtue." Far better, in his opinion would it be, if human nature had broken down utterly, for then the warlike way out of difficulties between races and nations would be barred, and we would take the greater care not to get into war.

There is much of this sort of affirmation, voiced either by the playwright or by his character puppets. To those who have no sympathy with him as a man or with his attitude toward contemporary society, he remains what one of his critics has called him "a war casualty." To his disciples he may not seem as brilliant as he once was, but in fundamental beliefs he is still the same man, though even more disillusioned and not a whit impressed by the men who say that the war has benefited mankind.

The Powers and Aims of Western Democracy. By *William Milligan Sloane*. Charles Scribner's Sons, New York. Pp. 470. \$3.50 net.

Professor Sloane, of Columbia University, N. Y. City, has produced in this book the most searching and inclusive volume issued since the armistice, dealing with the larger implications of America's altered status as a nation with a positive rather than a negative foreign policy. History, the philosophy of history, political science, political ethics, and international law are woven into a discussion of the liveliest and most profound contemporary national problems. It is a book necessary for the many, but is likely to be read by only the few. To the constituency of the *Advocate* the most rewarding chapters will be those in which "The Idea and Philosophy of Peace," "Suggestions for Enduring Peace," "America and Peace," and "Peace as the Test of Our Democracy" are discussed. There are other chapters almost as pertinent as these, but those we have named are the crucial ones. In the first place, it should be noted that the author is convinced that the hope of the future lies in the few "who are not sapient but sagacious, a trusted few, who can look

beneath the surface, examine the foundations of international law, and distinguish between moral precepts which can be turned into law with a universal moral sanction and those which outrun the general custom, which are still ideals and cannot be made operative by force or suasion." He is of those who know that, be the terms of peace congresses and diplomats what they may, it still is true that "without international justice and courts to pronounce the judgment there can be no stability." He affirms that "antecedent to the smooth working of the next world charter the peoples must, not by plebiscite—a futile tricky device—but in representative assemblies, select and instruct their negotiators, responsible delegates of the popular will, constitutional bodies with power to maintain or to discard the men and groups who have made and conducted the war. Mere appointees of a party machine or a ruling caste cannot negotiate anything stable and bring in a reign of new principles in international relations. If theoretical independence is to be replaced by actual interdependence, the fact must be proclaimed." Professor Sloane, conservative though he is in so many respects and distrustful of many contemporary shibboleths of democracy, is a defender of the thesis that twentieth century diplomacy and arbitration should be matters of publicity, controlled by public opinion and destitute of technicalities. To any critics, he replies that the plan could not possibly work worse than that which has been tried for ages and found wanting.

My Generation. By *William Jewett Tucker*. Houghton, Mifflin Co., Boston. Pp. 451. \$4.

This partial autobiography of one of the leading personalities in the American educational world, while he was a professor at Andover Theological Seminary and president of Dartmouth College, may not be as widely read as it should be. The author never has sought publicity, nor been a Chautauqua lecturer, nor been an easy mark for interviewers and sensational journalists. But readers who do study the record in this volume will find much wisdom in it as to methods of liberalizing theology, revivifying and broadening a college ideal, championing "social Christianity," and living a serviceable life. Read simultaneously with or following a reading of "The Education of Henry Adams" you feel the surer clue to life's meaning and God's character that the exponent of Christianity in terms of the Kingdom of God on earth had over the introspective, intensely egoistic, and agnostic historian.

It is significant in the light of contemporary events to find Dr. Tucker early in the war saying that any political reconstruction in the interest of democracy which would follow victory by the Entente powers "must be based on a revaluation of the classes." His vision is today's most pregnant fact. He writes that, as a moralist, he never was nor is he now as much concerned with finding an answer to the questions, Who began the war? and When did the plotting for it begin? as he was and is concerned with attacking and defeating the assumption of moral prerogative, "the State is power," an assumption which made the German army such a formidable instrument. He dreads "the servile State," as it has been called, or, to put it more accurately, the State in which all other institutions, however historic, and all individuals are subordinate.

Incidentally it may be mentioned that as educator Dr. Tucker opposed withdrawal of German from schools and colleges. His argument, at a time when it brought some obloquy, was, that Germany, to be understood either in victory or defeat, must be known, and that some Americans must master her language, so as to follow her post-war development intelligently, whether that development be political, economic, religious, scientific, or esthetic.

Facing the future of the Republic, Dr. Tucker favors the United States assuming its share of the responsibilities of "unmanifest destiny"; and this even if thereby it has to limit its sovereignty, minimize its nationalism, and increase its international responsibilities. But this policy must have for its purpose peace, and a peace for the "establishment and maintenance of the moral equilibrium of the world." Admitting the urgent demand for an international judicial tribunal, he contends that it must be made practicable by continuous international legislation.